Regd. No. L 7676

The TAHRIK-I-Jadid

RABI-US-SANI 1392
JAMADI-UL-AWAL
IHSAN 1351

JUNE 1972

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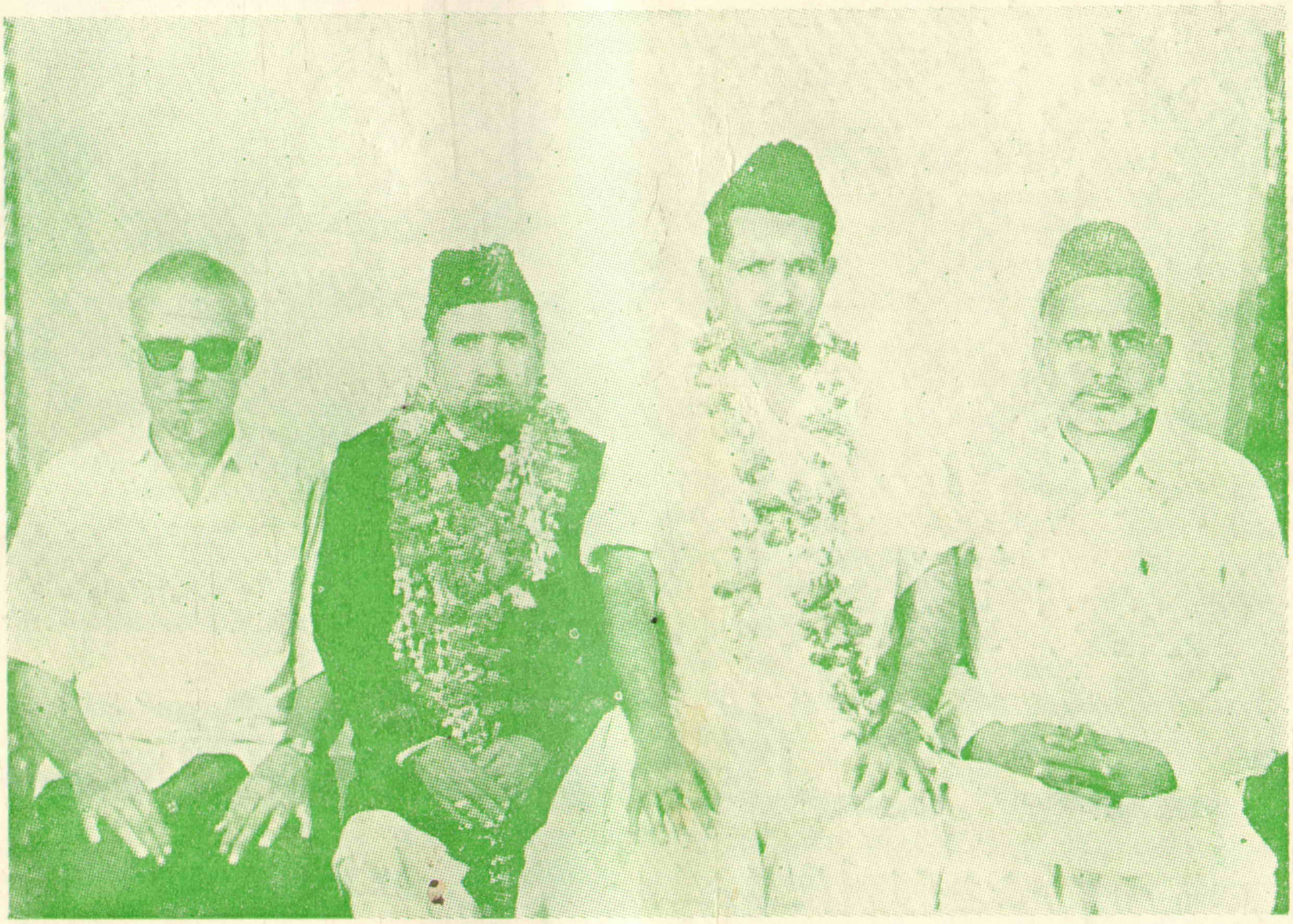
Editor : NASEEM SAIFI

(from left to right)
Sheikh Abdul Wahab, Motamad Umumi, Naseem Saifi, Prof. Basharatur Rahman, Qaid Waqfi-Jadid, Malik Abdul Latif Satkohi, Nazim, Lahore District.
The photograph was taken recently when a delegation of Ansarullah went from Rabwah to Lahore for an Ijtima.



(دائیں سے بائیں) ملک عبداللطیف صاحب ستکوھی ناظم ضلع لاھور۔ پروفیسر بشارت الرحمان صاحب قائد وقف جدید۔ نسیم سیفی قائد عمومی اور شیخ عبدالوھاب صاحب معتمد عمومی لاھور
یہ تصویر حال ھی میں لاھور میں لی گئی جبکہ مرکز سے انصاراللہ کا ایک وفد مجلس انصاراللہ لاھور کے ایک اجتماع میں شرکت کے لئے وھاں گیا تھا

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وقت کا تقاضہ ... انتھک محنت!

ہم سب کو انتھک محنت سے اپنی مشکلات پر قابو پانا ہے اور اپنے ملک کی تعمیر نو کیلئے ٹھوس بنیادیں استوار کرنا ہیں۔ آیئے ہم ایک ہو جائیں، محنت کریں، سادگی اپنائیں، کفایت شعار بنیں، پیداوار بڑھائیں، برآمدات کو فروغ دیں ـــــ اور اپنے ملک کو مستحکم بنانے میں کوئی کسر اٹھا نہ رکھیں۔

راہِ ترقی میں پیش پیش **یو بی ایل** یونائیٹڈ بینک لمیٹڈ

انٹرنیشنل بینک

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بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

Vol. VIII | June 1972 | No. 6

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The TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Malfoozat

Spending in the Cause of Allah

The Promised Messiah, peace be upon him, says:

I do not want anything for my own Self. I quite often think that as for my own expenses five to seven rupees will do, and as for property, I have it more than that. But that I tell you again and again to spend in the cause of Allah, it is because God has commanded me to do so. Islam is going down. My heart is perturbed on seeing the internal and external factors of the weakness of Islam; it is becoming a prey of the other religions. Previously it was a prey of the Christians alone but now the Aryas are also making all the necessary preparations to pounce upon it so that they may efface it from the very face of the earth. When the things have reached this far, should we not take any steps for its advancement. God has actually started this Dispensation for this very purpose. That is why it is in full accord with the Command and purpose of God that efforts should be made for the advancement of Islam. Whatever you will spend in the cause of God, (let it be known to you) God is All-Hearing and All-Seeing.

These promises are also from God that whoever will spend in His Cause He will give him back many fold of what he has spent. Such a person will get a lot in this world and after he has passed away from this world, he will witness (receive) the reward in the next world also and that will be a great comfort for him.

However I should like to draw your attention to the fact that at this time you should spend your wealth in the cause of Allah. (*Malfoozat vol. VIII pp. 393-4*)

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

KHUTBA

TRIALS AHEAD

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In his Friday Sermon delivered on the 24th of March, Hazrat Khalifatul Masih drew the attention of the Jamaat to the fact that it was their bounden duty to struggle hard and do all they sincerely could to further the cause of Islam. He recited some Verses of the Holy Quran and remarked that God had taken a pledge from the true believers in the Holy Prophet, peace and blessings of God be upon him, and that pledge was that they would always struggle hard to further the cause of Islam and put humanity on a higher pedestal.

Huzur further said that God had reminded them of this pledge and so also was doing the most perfect law of God (Shariat).

What was needed was that effort should be made with all the heart and with all the soul and the Mercy of God be attracted with the compliance of His commands. God's help he said was vouchsafed only to those who left no stone unturned—it is this type of people who get themselves wrapped in the mantle of the Mercy and bounty of God...Again, it is this type of people who are in a position to receive succour from the angels.

He exhorted the members of the Jamaat never to forget that they had to pass through trials and tribulations and yet remain steadfast. Sacrifices would have to be made before any satisfactory progress could be recorded.

In the end he prayed "May God enable all of us to reach a successful end and may we all remain steadfast in whatever the circumstances through which we may have to pass and nothing—not even accumulated wealth of the whole world, nor the might of the strongest—may deter us from what we think to be our duty and upon which we have embarked. Rather we should always find the help of God as our support—May He grant us this bounty of His—all the times and in all the circumstances. Amen."

Bondage of Sin

The Review of Religions (Urdu) for January 1902 carried an article from the pen of Hazrat Promised Messiah, peace be on him, which was entitled as *'Gunah se najat kiyunkar mil sakti hai'*. It was also published in English in the Review of Religions (English) the same month. It is surprising and in fact disgusting to note that the LIGHT of Lahore has carried the same article in its issue for 16th of May 1972 as having been written by Maulvi Mohammad Ali, the late Amir of the Anjuman Ishaat Islam, Lahore. Has it been done in ignorance, or is it an intentional error. Whatever the case, we feel it necessary to point out that the original article published in the Review of Religions (Urdu) was written by the Promised Messiah, peace be on him, and though it may have been translated by Maulvi Mohammad Ali into English, yet the authoaship of the article cannot be ascribed to any one but the Promised Messiah, peace be on him.

May we advise the Editor of the Light to desist from this kind of things which will do to the Lahore Party no good—and parhaps it will tarnish their name for plagiarism.

A brief report of the

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MAJLIS-I-SHOORA

(1972)

The third great change that has taken place is that people in West Africa in special and other places in general have witnessed a great number of manifestations of God. Hazrat Khalifatul Masih said that when he went to West Africa he made some promises to the people there. He referred to the khutbas that sometime back he had delivered on the subject of the significance of the erection of Kaaba wherein he had said he would dilate on the practical programme that he had in view. That Programme had been unfolding itself through the Talim-ul-Quran, Waqfi-Arzi, publishing of the Holy Quran for distribution at a very small price in order to make it available to all and sundry and opening of new Missions in foreign lands.

Coming back to his theme of West African tour he remarked that no less than 30 countries had taken part in the Nusrat Jahan Reserve fund. This indeed is a great success, he said. The Founder of this Jamaat was Mahdi, peace be upon him, and in the beginning he was alone. Two hundred vesy highly learned ulema declared him to be a kafir. But, behold, the voice of that lone person is now echoing in the whole world and is in a way, imposing itself on the Globe. I and you are nobody, have no power to change the hearts of the people. But look at the world now. Those who knew nothing about the spiritual life are now drinking deep at this fountain. Their hearts are now full of the thoughts and love of Mohammad, peace and blessings of God be upon him. It is all due to the spiritual son of the Holy Prophet that God is manifesting his powers. Till 1944 C.E. our Missions abroad were not in a position to spend a penny from their own funds-in fact they had no funds at all. Every need was being met from the Headquarters. Now we are not spending a penny on them. They don't need any financial help. They have become self-supporting. Hazrat further said God had opened up the windows of His treasures. The promises that I made last year in connection with the teachers, and doctors, have with the grace of God been fulfilled. Ten secondary schools have been opened and fifteen doctors are treating thousands of poor patients without any fees and even in some cases by supplying the medicines without charge. They treat the rich also and from then they do get the money. Some of them had been declared as beyond cure but God has blessed the work of our docters and a number of incurable cases have have been miraculously healed. Having met all the expenses of the dispensaries, the saving so far has been £48000. Of course all this money will be used in West Africa for the advancement of the Africans.

He concluded by saying that the last of these three changes (revolutions) was of Joy and they would pray to God that the others two revolutions should also turn to be sources of happiness. Later on he called upon the delegates to suggest names for the committees to discuss various items on the Agenda and to report back to Shoora.

At another session, Hazrat Khalifatul Masih said, "The Promised Messiah peace be on him, has said that one

of the ways the Holy Quran has been preserved is that God has enabled hundreds of thousands of people to memorise the whole of this blessed Book. It is really God who has granted the strong memory to these people and it is He who has moved their hearts to take upon themselves to undergo this hard work. In this age God has raised our community to preserve the Shariat and to establish Islam throughout the whole world. May I ask the members of the community what they have done in regard to the memorization of the Holy Quran. This is an act that can bring great blessings of God".

As for the distribution of literature Huzur remarked that it must be done very systematically. "Every member of the Jamaat should befriend five persons who should be supplied literature by the Headquarters where the Addresses of these people should also be preserved to follow up the preaching progress.

Huzur further remarked that one of the main duties of every Murabbi (Missionary in Pakistan) is that he should prepare the members of the Jamaat to preach the message of True Islam. Unless he does that, it cannot be said that he is giving the required leadership to the people for whom he has been appointed Murabbi.

Drawing the attention of the Jamaat to the purchase of books, Huzur said that it was imperative that a percentage of everybody's income should be set aside for the purchase of books—thus every home must have a library which should continue to expand.

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KHILAFAT DAY

It was on the 27th of May 1908 that the Institution of Khilafat was inaugurated in the Ahmadiyya Jamaat with the unanimous election of Hazrat Maulana Nuruddin as the first Khalifa after the demise of the Promised Messiah peace be on him. And so on the 27th of May every year the Jamaat observes this day as the Khilafat Day by holding Meetings and discussing various aspects of this noble institution.

At Rabwah this year theMeeting was held at the Masjid Mubarak under the Chairmanship of Maulana Abul Ata.

The meeting was opened with the recitation of the Holy Quran by Qari Mohammad Ashiq who was followed by Mr. Mohammad Ahmad Anwar with a poem of the Muslih Maud, may God be pleased with him.

The speakers were :

1. Maulana Abul Ata (who spoke in place of Maulana Abdul Malik who was scheduled to speak but was out of town).
2. Shaikh Mubarak Ahmad, Ex-Chief Missionary, East Africa.
3. Mr. Zakariyya Khan.
4. Mr. M. I. Muneer and,
5. Maulana Dost Mohammad

The subjects they dealt with respectively were :-

1. The institution of Khilafat in the Ahmadiyya Jamaat.
2. Khilafat and Anjuman.
3. Caliphs are appointed by God
4. The Blessings of Khilafat, and
5. The means of deriving the blessings from the Khilafat.

The poems were recited by Mr. A. S. Akhtar, Raja N. A. Zafar, Hakim Abdul Hadi and Naseem Saifi.

The silent prayer led by the Chairman brought the meeting to a close.

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Ch. A. R. Bengali passes away

It is announced with deepest regret that Chaudhari Abdur Rahman Bengali, a veteran Missionary of the Ahmadiyya Jamaat, passed away in the United States of America on the 16th of May, 1972. He was 69.

Bengali Sahib had just recovered from a severe attack of the heart trouble and he was scheduled to return to Pakistan shortly. His condition was reported to be excellent. But all of a sudden he had another attack and only thirty minutes after being rushed to the Hospital he breathed his last.

Bengali Sahib who had taught at the High School and the Jamia Ahmadiyya for quite a long time, was this time sent to America for a second tenure of serviee as a Missionary of Islam. A silent, sincere worker, he was very much liked by all and sundry and well respected by his superiors.

His corpse was brought back to Pakistan on the 19th and the Janaza prayer was graciously led by Hazrat Khalifatul Masih III. Later on he was buried in the Bahishti Maqbara in the area specially earmarked for the Missionaries of Islam.

We offer our heartfelt condolences to the bereaved family and in fact to the whole Jamaat, for, his passing away is not a loss only for his near and dear ones of the family, it is a loss for the whole Community.

We should also like to record our appreciation for Bengali Sahib's sincere services to the Tadrik-i-Jadid (monthly) during the period tnat he spent at the Headquarters before going aborad for the second time.

May his sould rest in peace and may the bereaved family get enough strength to bear the loss and to carry on the good work so nobly done by him throughout his life lime.

Notes & Comments

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Dignity of Labour

Hazrat Khalifatul Masih II says: "When I say that you should inculcate the habit of working with your hands, I really mean two things · i) that you should not consider it below your dignity to work with your own hands. I write with my own hands—or do you think the people write with their tongues. So, when I say that you should work with your hands, it really means the kind of work that is generally considered to be unsavoury. For example to dig the earth, or to carry a basketful of earth or to dig the ground. If the middle class or the upper class does this with kind of things, it will be called working one's own hands—otherwise as I have said before, everybody works with his hands. The kind of work that I have mentioned should be done by us because we are not accustomed to do this kind of things. If we do not pay attention to these things, our habits will be spoiled, and if not our habits, the habits of our coming generations will definitely be spoiled and they will think these things are really below their dignity. You should also see to it that there always are such people who can do these things with their own hands—without taking it to be a disgrace for them.

The fact is that whatever is genuine labour, that should become the habit of all of us so that none of us should take any of these works as undignified. The mentality of the people in our country is so bad that it is generally considered that the work of the blacksmith or the carpenter is not a good work at all. Just as the blacksmith and the carpenter takes the scavangers as mean people, so others take them (the blacksmith and the carpenter) to be the same. If somebody's son is employed in the Police Force or the Military at a monthly salary of 17 rupees, the parents and others too feel happy about it, but if he earns fifty to sixty rupees as a carpenter or a blacksmith, everybody begins to lament over it. They say he has actually pulled us down for he has started doing something that is mean.

What I really mean to tell you is that the members of the Jamaat should be doing this kind of work so that they should not think low of them. The result will be that there will be no class of people who will like to keep others down like slaves. And if ever any programme is made to reform and uplift the people who are considered to be in undesirable categories, none will resist it. As for an example when the scavangers of this place were to be taken into the fold of Islam, some people started worrying about it."

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Majlis-i-Irshad

The next meeting of the Majlis-i-Irshad will, Insha Allah, be held at the Masjid Mubarak on the 17th of June. The speakers will be:

1. Sayed Mahmud Ahmad.
2. Sayed Abdul Haye.
3. Chaudhari Zahoor Ahmad Bajwa

Their subjects of addresses will be, respectively:

1. Cordova Mosque.
2. The financial benefits derived from the Mosques—its history and details.
3. The ethics of War according to Islam

It is hoped that Hazrat Khalifhtul Masih will grace the meeting, as usual.

Mission Activities (Mauritius)

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Maulvi Siddique Ahmad Munawar reports from Mauritius, that the Ahmadis over there observed the 2nd April as the Preaching Day. He adds: personal contacts, literature was distributed free of charge and the people were told to contact the Mission for further information.

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Shoora in Nigeria

Mr. Rafiq Ahmad Saqib, Principal, Ahmadiyya Secondary School, Kano, reports that the Majlis-i-Shoora of the Ahmadiyya Jamaat in Nigeria was held held on 22nd and 23rd of April '72. One hundred and forty three delegates represented 53 branches of the Jamaat. Alhaj A. W. Folawiyo, the Chairman of the Lagos Circuit was responsible for lodging and boarding of the delegates and he did his work to the satisfaction of all.

The first by session was started with the recitation of the Holy Quran which was followed the opening Address by the newly arrived Amir and Missionary incharge, Maulana Mohammad Ajmal Shahid. He dilated on the method and significance of the Shoora and also read out the message of the Vakilut Tabshir which had been cabled to him from Rabwah. The message ran thus:

"Assalamo alaikum. May God bless your Majlis-i-Shoora and may your efforts and sacrifices bring strength to Islam. Try to make the Nigerian Mission a self-supporting Mission. Wassalam. Mirza Mubarak Ahmad."

Maulana Ajmal drew the attention of the delegates to the distribution of the Holy Quran (through presentations or sale) and told them that the Khalifatul Masih III was very anxious to see that everybody could read the Holy Quran and also knew the translation of this Holy Book. At this stage he introduced the newly published Holy Quran with English translation (in two sizes) which was very greatly appreciated by all the present. He also announced that the translation of the Holy Quran into Yoruba language had been completed and was to go to the Press very soon; he hoped that it would be ready for the market within one year.

Maulana Ajmal also announced his plan of displaying various translations of the Holy Quran at different places all over Nigeria.

After the inaugural address, the Secretary General of the Mission, read out the Agenda which was followed by a description of how the decisions of the last year's Shoora were implemented.

The Budget and the programme for the next year were also discussed by the delegates. One of the decisions taken at the Shoora was to train at least ten local Missionaries every year and to conduct refresher courses for them every now and then. It was also decided that a new post be created for an Inspector to tour the country for checking the accounts of the Missions.

RELIGIOUS BOOKS ON ISLAM

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The Oriental & Religious Publishing Corporation Limited, Rabwah, West Pakistan.

From the Newspapers

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Sani Zango Slams India High Commissioner

From Abidina Coomassie, News Staff

Indian interference in the civil war between West and East Pakistan was yesterday condemned by a State Commissioner.

Alhaji Sani Zangon Daura, North Central State Commissioner for Information, Public Enligtenment and Library, told the visiting Indian High Commissioner in Nigeria, Mr. A. N. Mehta in Kaduna that Nigeria was unhappy with India's "poking its nose into the domestic affairs of Pakistan".

The third world having seen this must have been gripped with a sense of uncertainty because "Bangladesn" is now a child of India", he told the envoy.

He said the problem of Pakistan was parallel to Nigeria's and remarked : "We want peace and do not want to go back to the stone age."

Mr. Mehta cut in and told the Commissoiner that he (the Commissioner) was not in a position to talk to him on any political issue between Nigeria and India.

"Only the Head of State General Gowon and the Commissioner for External Affairs, Dr. Okoi Arikpo, can talk to me politically about my country and not you a state commissioner".

The envoy said he knew more about Nigeria than Alhaji Sani unless he had been misinformed.

He said : "I was told that even if you are an enemy to the North, once you are there, you will be received with warm hospitality.

"From the 52 years I spent in the world, I spent 28 years in the foreign service. I am the one to tell you about the third world and not you me."

After this exchange of discourtesies, the High Commisioner stormed out of Alhaji Sani's office in a rage.

New Nigerian

Governor Backs Sani on the Pakistan Row

From Bayo Joseph

Alhaji Sani Zangon Daura, the North Central State Commissioner for Information, spoke the mind of all patriotic Nigerions on Wednesday, when he criticised India's involvement in Pakistani affairs.

Thus declared Governor Abba of the North Central State at Kaduna Airport yesterday.

Colonel Kyari who was returning to his capital, had been asked if his Information Commissioner was speaking the mind of his government or merely expressing a personal opinion when the Indian High Commissioner in Nigeria, Mr. A. N. Mehta, paid the commissioner a courtesy call in his office.

The Indian envoy had walked out on the Commissioner after a heated debate over India's role in the Pakistan crisis.

Colonel Kyari pointed out that if Nigeria had hostile neighbours during the civil war, such nations could have played a similar role to India's in the break-up of Pakistan.

The governor was addresing airport reporters shortly after his return from Lagos were he held "useful discussions" with the Lagos State's Governor, Col. Mobolaji Johnson.

New Nigerian

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LET'S UNITE

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by

SHEIKH NASIR-UD-DIN AHMAD

The lack of unity among the Muslims is the main cause of their present suffering almost all over the world. This lack of unity is the direct result of the absence of 'unity of purpose' among different Muslim groups, organisations and nationalities.

'Tauheed' gets First Place in Islamic teachings and its Fundamentals. And the Unity of Purpose is the direct outcome of the right belief in Tauheed (the belief in the Unity of God).

A very wrong and impracticable way of achieving the object of Unity is sometimes suggested by so called 'liberal' Muslims They suggest that the only way of achieving unity among Muslims is to abolish all the sects, groups and organisations of Muslims in the world. All the Muslims of the world should declare at a time that they belong to none of the sects, like Sheea, Sunni, Maliki, Hanbali, Qadria or Ahmadiyya Muslims.

Right Way

The right way of achieving unity among different groups is that directed to by the Holy Quran, by which a unity can be had even between Muslims and non Muslims. It invites the non-Muslims to form a Common Forum with the Muslims, where the points of difference should be ignored and only the points of agreement should serve as common links between them. It is always the point of agreement that encourages two persons to sit together to achieve a common cause and the sincerity of intention always helps them in weakening the tension of the points of the difference and their views start, naturally, converging to the same central point; and they start realising that actually both of them believed in the same truth.

One of such objects that can serve as a common link between two groups is, for instance, to cater for the well-being of the human beings; to enable them to lead their lives in most peaceful way, in the most peaceful atmosphere. In a word, this purpose could be named as 'Humanity'.

So, if, in the way mentioned above, there is possibility of achieving unity even between Muslims and non-Muslims, then why not among different Muslim Groups themselves?

Tolerance

But this object, can never be achieved without the spirit of Religious tolerance, for which the Islamic teachings are uniquely conspicuous and unparalleled. "No compulsion in Religion" is the golden principle taught by the Holy Quran—but neglected by all such Muslim Organizations that claim that they bear the sole responsibility of merging all the Muslim sects and groups into their own by force or to push out of the pale of Islam all those who do not believe in their definitions of 'Islam' and a 'Muslim'.

The Holy Prophet of Islam laid a practical example of religious tolerance before us by welcoming a group of Christians to worship in his own Mosque, in their own way.

"Firmly rooted" is a sign of Truth, as mentioned in the Holy Quran. Muslims can become 'firmly rooted' by making this truth as the central objec-

tive of their Organizations.

Among Muslims there are numerous societies claiming that their sole object is to preach and propagate Islam. But some of them are existing only on the letter-heads, some were started with the mere object of collecting funds, while some others, though started by a sincere motive, were brought to an end by those who joined them with selfish ends or suffered lack of response. No doubt some of them achieved success but to very limited and confined extent.

There is only one Muslim Body that got its Missions firmly rooted all over the world, namely, the Ahmadiyya Movement in Islam, planted and watered by the Promised Messiah and Mahdi, his Khalifas and the followers.

But it should not be misunderstood here that we the Ahmadis are in any way happy for the failure of others in the field of the service of Islam. It is the deep and sincere wish of every Ahmadi that Muslims in all parts of the world, leaving all selfish ends aside should be coming forward in organized forms, with the sole object of propagating the true teachings of Islam free of all innovations and abrogations. Different Muslim groups may be differing in understanding the minute details of the Fundamentals of Islam, but should still be always ready to come together at a Common Forum the common cause of propagation, and the all round progress, of Islam and its defence.

Unity always brings strength. The time a group forms a link with another group it becomes stronger than before.

I always enjoyed the way of putting forth the importance of 'Unity among Muslim Groups' by one of our ex-Chief Missionaries in West Africa. He used to give the example of a rosary. Its beads, when scattered, lose both sanctity and strength; but when a string passes through them and a rosary is formed, each becomes sacred and beautified. In the same way, if all the Muslim Bodies could form a 'Rosary' through which the string of 'La ilaha illallahu Mohammadur - Rasoolullahi' would be passing, each one of them will become the sacred bead of the 'Rosary of Islam'; no matter if some of them shine more than the others.

It should be well remembered that only the points of agreement can make a successful start towards 'Unity' and not the points of difference.

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Send the Slides

Members of the Jamaat in Pakistan as well as elsewhere—and in fact quite a number of other friends—are always very anxious to know what the Jamaat is doing in various parts of the world to further the cause of Islam. The preaching activities, the working of the schools, the publishing of the newspapers, the running of the dispensaries and public relations of the Ahmadiyya Missionaries and the Members of the Jamaat, are all quite interesting features people crave to see.

Though articles are written on all these aspects of our activities and the readers of our newspapers and magazines enjoy them very much, yet the slides of these activities draw huge crowds and sincere appreciation.

Please supply us the slides of the activities of your Jamaat and let all and sundry enjoy them—that will also infuse in them the spirit to make more sacrifices for the cause of God.

Recently the slides were shown at Nankana, Trigri and Mardan, by Chaudhary Shabbir Ahmad, Vakilul Mal I. These shows produced very encouraging results.

The Promised Messiah

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(PEACE BE ON HIM)

HIS LIFE AND MISSION

by

DOCTOR QAZI BARKATULLAH,

(The fisst instalment of this article was published in March)

Hazrat Mirza Ghulam Ahmad married twice. His first wife bore him two sons. The first marriage of the Promised Messiah didn't prove to be a success. His first wife could not keep pace with her husband in his Divine call and they could not get along with each other for a long time. The first marriage was, therefore, legally dissolved. Ahmad was married again under revelation, to a respectable lady, Nusrat Jahan Begum. She came from the family of Nawab Mir Dard, who had once a vision that his family will coincide with the Mahdi. Many children were born as a result of the marriage. One of them was a Promised Son. Ahmad had mediated for forty days beseeching God Almighty to give him a sign. A living sign in form of an illustrious son was promised to him. The son was born in time and named in accordance with the revelation.

Hazrat Mirza Ghulam Ahmad the Promised Messiah was challenged from many quarters. He met all the challenges under the guidance of God Almighty. His works comprise more than eighty-eight volumes of books. He established the Ahmadiyya Movemen in Islam on March 22, 1889. He proved the superiority of the Holy Quran; and the Arabic language as the mother of all languages. Effective as of December 27, 1891, he decided to hold Annual Conference of his followers, with free meals for all who attended. In the first annual conference seventy-five members attended whereas in recent days the number has gone up to more than one hundred thousand. Fer better flow of communication printing press, newspaper, and periodical were started in Qadian, the home town of the Promised Messiah. A high school was also established in Qadian. Some of his devout followers were martyred because of their acceptance of the Ahmadiyya faith. A spiritual leader of Afghanistan, Syed Abdul Latif, who was a pious man and possessed great wisdom and repute joined the movement. He became a martyr along with one of his pupils, Maulvi Abdul Rahman. Under revelation from God the Promised Messiah revealed that Jesus Christ did not die on the Cross but he took a long journey in search of his lost sheep of Israel and died a natural death. His tomb has been discovered in Khanyar S t r e e t in Sirinagar, Kashmir.

Many prophecies of Promised Messiah have since been fulfilled. But there is one which pertains to America and is mentioned below:

John Alexander Dowie, was born in Edinburg. He came to the U.S.A. in 1888. Before coming to America he worked in New Zeland and Australia as a religious man and became congregationalist minister. In America he organized "The Christian Catholic Church of Zion." He claimed that he was endowed with the powers of healing. He also claimed that he was Elijah, who was sent by God as the fore-runner for Jesus Christ in his

second advent. He founded a city called Zion at a distance of about forty miles from Chicago, Illinois. Thousands of peopls followed him and came to settle in the town of Zion, hoping that they might have the first view of the descending Christ.

Dowie believed that God's Ambassadors, and not Kings or politicians, had the right of ruling men. Thus he became a self-styled King without a crown on his head. Zion City had its farms, factories grocery stores, brickyards, laundries publishing houses etc., but they were all owned by Dowie himself. He claimed that he was the general overseer of all properties and assets and was appointed as such by God.

His bank balance swelled. Millions of dollars were at his disposal. Ten percent of everything that his followers earned, saved or inherited, Dowie claimed as part of God's fund.

Dowie was Anti-Islam. In 1902, he published a prophecy that unless Muslims of the world become Christians, they would be destroyed. The Promised Messiah came to know of prophecy. He wrote a leaflet in reply. After explaining the salient features of Islam, he invited Dowie to enter into a prayer contest with him. According to this contest both Dowie and Ahmad were supposed to pray jointly to God that of the two, whoever was the liar might perish first. Large number of leaflefts were published and sent to Europe and America. At first Dowie paid no attention to this challenge but when the American press demanded, he did reply and soon met with his fate.

A detailed account of this contest was published in American papers. "The Boston Sunday Herald," in its issue of June 23, 1907 gave the account of Ahmad's challenge to Dowie as follows :

"I am the true Messiah who was to come in the last ages ; thus has Almighty God spoken to me. I do not claim to be the Promised Messiah simply by my own assertion, but Almighty God who made the earth and heaven has borne witness to the truth of my claim.

"The evidence of God has been manifested in hundreds of heavenly signs shown in my support. I say it truly that Almighty God has poured his grace upon me in far greater abundance than the Messiah who has gone before me. In the looking glass of my person, the face of God is revealed to a far greater extent than in that of Jesus' person. If these are simply my own assertions, and there is no other authority for them, I am a liar ; but if Almighty God bears witness to my truth ; no one can give lie to me. Thousands of time, I should say times without number, has He borne witness to the truth of my claim.

"A sign of evidence of God in my favour will appear on the death of Mr. Pigott, the arrogant pretender to divinity, who shall be brought to destruction within my life time Another sign will appear on Dr. Dowie's acceptance of my challenge. If the pretender to Elija-ship shows his willingness by any direct means to enter the contest against me, he shall leave the world before my eyes with great sorrow and torment. These two signs are particularly for Europe and America. Ah ! that they ponder over them and benefit by them.

"It should be borne in mind that Dr. Dowie had not given any reply to my challenge sent him in September last, nor even has he so much as mentioned it in his paper. For an answer to that challenge I will wait for further period of seven

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months from this day the 23rd of August 1903. If he accepts the challenge within this period and fulfils all its conditions as published by me previously, and makes all announcements to that effect in his paper, the world will soon see the end of this contest. I am about 70 years of age while Dr. Dowie is about 55, and therefore, compared with me, he is a young man still. But since the matter is not to be settled by age, I do not care for this great disparity in years. The whole matter rests in the hands of Him who is the Lord of Heaven and Earth Judge over all Judges, and He will decide it in favour of the true claimant.

"But if Dr. Dowie cannot even now gather courage to appear in the cotest against me, let both contine ts bear witness that I shall be entitled to claim the same victory as in the case of his death in my life time if he accepted the challenge.

"The pretentions of Dr. Dowie will thus be falsified and proved to be imposture. Though he may try as hard as he can to fly from the death which awaits him, yet his flight from such a contest will be nothing less than death to him, and calamity will certainly overtake his Zion, for he must take the consequences either the acceptance of the challenge or refusal.

"I close these brief remarks with the following prayer. O Powerful and Perfect God, Who hast ever been revealing and wilt ever continue to reveal Thyself to Thy Prophets, do Thou give Thy Judgement and show to Thy people the imposture and falsehood of Dowie and Pigott for Thy weak creatures, having taken to human worship and trusted in weak mortals like themselves, have fallen away from Thy path and are wandering in error far from Thee."

Dowie at first paid no public attention to the challenge from the Far East. But on the 26th of September, 1903, he said, in his Zion City Publication :

"People sometime say to me. Why do you not reply to this, that and the other thing ? Reply ! Do you think that I shall reply to the gnat. and flies ? If I put my foot on them, I would crush out their lives. I give them a chance to fly away and live."

Only once did he show in any way that he knew of the existence of Mirza Ghulam Ahmad. He referred to him as the "Foolish Mahomentan Messiah," and on December 12, 1903, he wrote :

"If I am not God's prophet, there is none on God's earth that is." In the following January he wrote : "My part is to bring out the people from the east and from the west, from the north and from the south, and settle them in this and other Zion Cities until the time shall come when the Mohomentans are swept away. May God grant us that time." Whereupon Ahmad tersely challenged him to "pray to God that of us two whoever is the liar may perish first."

The newspaper continues the account that Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion City torn and frayed by internal dissentions. Ahmad comes forward frankly and states that he has won his challenge or "prediction." And he announced it. He regards the misfortunes which befell his traducer in America as evidence or divine vengeance commingled with divine judgment."

Hazrat Mirza Ghulam Ahmad claimed that he was a prophet of God only in the sense that Almighty God spoke to him in abundance and his immense revelation could be compared

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to the falling of rain. But, Ahmad says, that he has brought no new religious law nor order so as to work within the framework of Islam, to renovate it, to reform it, to establish its beauty and truth over all the religions of the world. Mohammad (peace be on him) shines like sun, and he is like a moon, who gets the light from the sun. As such, Ahmad says that he is not an Independent Prophet, but he is a prophet in obedience to prophet Mohammad and he says:

"After God, with the love of Mohammad, I am intoxicated."

About Future of Islam, the Promised Messiah saya as follows:

"O mankind! Hearken, this is the prophecy of God who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, Son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, Son of Mary, coming down from heaven. Generations of their posterity will also perish and they too will not see the Son of Mary descending from Heaven. Then God will create restlessness in their hearts, that the days of the glory of the Cross had passed away and the world had taken another turn, but Jesus, Son of Mary, had not still come down from the sky. Then all the wise people will discard their belief and the third century from tody will not have completed when all those who had been waiting for Jesus, both Muslims and Christians, will despair of his coming, and entertain misgivings and shall give up their belief and there will be only one faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth."

In December 1905, the Promised Messiah was informed by God Almighty that his end was approaching nearer. As such Ahmad published "Al-Wasiyyat" that is the "Will.' He reiterated that Islam will overcome all the religions of the world. He asserted that the Ahmadiyya Movement will continue flourishing and the Khilafat that is succession will continue in the Movement. He formed an Anjuman, later on named as Sadr Anjuman Ahmadiyya, that is a Central Organization to look after different organizational matters of the Movement.

Promised Messiah continued expounding truths of Islam and wrote voluminous volumes like Haqiqat-ul-Wahy, Brahin-i-Ahmadiyya, Chashma-i-Marifat, etc.

Hazrat Mirza Ghulam Ahmad went to Lahore, now in Pakistan at the end of April 1908 for a change in the climate. He was busy in writing "Paigham-i-Sulh" that is the Message of Peace, when he suddenly fell ill. He breathed his last on his bed at 10:00 on May 26, 1908. The last words on his lips were:

"O...My Beloved God! G...My... Beloved...God."

With patience one can say as it is in the Holy Quran *"Surely, to Allah we belong and to Him shall we return."*

The civil surgeon of Lahore certified that the death was not due to any infectious disease, and it was on the production of the certificate that the authorities permitted to carry his body to Qadian, the next day, where he was laid to eternal rest.

THE AHMADIYYA MOVEMENT

Although Ahmad came to know in 1880 A.D. that he was the Promised

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Messiah Reformer, he did not form any organization immediately. It was March 22, 1889 that under the direction of God Almighty he formally established the Movement.

After the demise of the Promised Messiah the successor Hazrat Maulana Noor-ud-Din was unanimously elected. After the demise of Hazrat Maulana Noor-ud-Din, the majority elected Hazrat Mirza Bashir-ud Din Mahmood Ahmad the son of the Promised Messiah as successor on March 14, 1914. But due to certain personal differences, some members decided to establish another branch of the Ahmadiyya Movement. The dissident group renounced their obedience to the second Khalifa. But the majority of followers, called Qadian group, kept their allegiance to the successor of Ahmad, with all their hearts and souls.

Under Divine guidance, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad steered the Movement through thick and thin. Some time after the partition of the Indo-Pak-subcontinent, a new town Rabwah, presently the Headquarters of the Ahmadiyya Movement was established. A network of Missions, hundreds of Mosques, translation of Holy Quran in many languages, numerous publications, are just a few examples of his auspicious era. In him all the signs of being the Promised Son of Ahmad were fulfilled. He peacefully passed away November 8, 1965. Oace again, with all endurance one says :

Surely to Alluh we belong and to Him shall we return."

Hazrat Mirza Bashir-ud-Din Mahmood Ahmad has been succeeded by Hazrat Mirza Nasir Ahmad, his son and grandson of the Promised Messiah. As such, a long awaited prophecy has been fulfilled and we now are living right in this auspicious era. The prophecy is as follows :

"It is also said that he, that is Promised Messiah, shall die and his kingdom descend to his son and grandson".

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WHO IS A MUSLIM?

Sir,—Maulvi Ghulam Ghaus Hazarvi of Jamiat-i-Ulama-i-Islam (JUI) made some important disclosures (P.T.—May 15). He said that he had made it clear to President Bhutto that unless the JUI "was sure that no effort would be made to resist Islam, it would not sit on the Government benches"; and that he had demanded that a definition of 'Muslim' be laid down in the Constitution, but the definition proposed had not been accepted.

So, the present Government of Pakistan is resisting Islam, that is that it is un-Islamic, and for that reason piety does not admit of collaboration with it. This piety however sanctifies coalition wit the NAP, which has declared in favour of Mujibian secularism, because it yielded an artificial Chief Minstership to JUI to play with and give a practical demonstration of its Islam. One can see through the game; sly secularism is employing subtle methods of discrediting religion with the masses. Anyhow, if Hazarvi understood it or not, secularist Wali Khan is a Muslim and Islamist Bhutto is not. These popish vendors of paradise are disgusting.

The definition of 'Muslim' which is sought to be established is worth guessing. According to the Mullas, a Muslim is one: who completely surrenders his understanding to a Mulla or Pir: who laps up the offered misinterpretations of the Quran and accepts as applicable to life only those parts of the Hadith which are unauthentic or spurious for the reason of their being in conflict with the Quran; who holds Ilm (knowledge) to be knowledge of the Deen only; who shuns philosophy and science, hates the medieval rationalists of Islam, including Imam al-Ghazali, believes in flat earth or, alternatively, in goecentric Ptolemaic astronomy but without taking this too to practical life, so that the verdict of the Mulla on the beginning and end of Ramazan is absolute; who regards the fiqh, especially its sadistic parts on matrimonial affairs, as more sacred than the Quran, and gives his unswerving allegiance to the concept of Muftis and Qazis, so that by their installation, the Mulla can exercise control over the body and soul of faithful; who prefers charms and amulets given by the Mulla or Pir to specialist treatment of diseases and uses Thanvi's aphrodisiac nostrums of no value for unilateral benefit in marital relations; who sports an untrimmed beard and gets the front part of the moustaches clipped close to the flesh, has his head shaven or, alternatively, keeps a long shaggy mein, and the shalwar is so cut as not to reach to the ankles; who tyrannises his wife and beats her up on the flimsiest of grounds, such as the neglect by her of her make-up—a duty enforced unilaterally; who is thoroughly inconsistent and regards opportunism as virtue of the highest order; who, if a preacher, has fear of God on the tip of his tongue, and if a follower, the preaching is echoing and re-echoing in his ears in the hearts of either there is room neither for fear nor love of God.

These are the 'Ten Commandments'. As to who really is Muslim, shall have to be discovered at a public test at which the Mullas and Pirs with all their wares and works, shall have to appear along with the others.

Maulvi Hazarvi also complained that only one member of his Party had been included in the Constitution Committee. Isn't one more than enough as the specimen?—Yours, etc. IFTIKHAR AHMAD, 90-Jinnah Road, Rawalpindi.

(*Pakistan Times May 20, 1972*)

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